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son who Lewis and Clarke found in October, 1804, trading among the Indians. On the 19th Henry and party came in sight of the Missouri. He writes in his Journal: "Descending the high banks we came to the river Bourbeuse [Bourbeux, Moiy.] We had much difficulty in crossing; on both sides nothing but soft clay, into which our horses sunk almost up to their ears. Having got through we washed and cleaned them, and ourselves in the Missouri * * * At 2 o'clock we saddled and proceeded on passing near to the water side. At the foot of the Lodge de Serpent is a bank upon the north side of the Missouri, about three hundred feet high; the side fronting the river is very steep and barren composed of gravel intermixed with a quantity of flat decayed stones of bluish and iron color with some streaks."

A short distance from the foot of the hill was a Gros Ventres winter village,[1] and at 4 o'clock in the afternoon they arrived opposite the mouth of the Knife River, on the bank of which a mile from the Missouri, was also a village of Gros Ventres.[2] Riding down on the north bank of the Missouri, a distance of five miles, to a Mandan village, "we passed," writes Henry, "through one of their old villages that was abandoned a few years ago; they have now built about a mile lower down the river. Near this deserted village we saw great numbers of the dead exposed upon stages about eight feet from the ground. The envelopes or coverings are generally of dressed leathe- and parchments, many of which were still good, whilr others were decayed, and nothing but the bones appeared. e * * We now met a Mandan who was well armed, he ac* companied a party of women that were hoeing corn, and he served as their guard. On perceiving us, he instantly came up and shook hands with us and expressed himself by signs that we should put up at his village. We saw numbers of women and children at work in the corn field.

Just before we entered the village we were met by the chief of the place, Chat Noir * [Black Cat] and a number of the natives. Every one of them were shaking hands with us, and bid us welcome. The chief then conducted us to one of his huts, appropriated for the reception of the strangers. He has another, in which the principal friends of his family resides. He keeps one of his wives, in the one we were in, to attend upon his guests, cook, bring water, etc., and to serve as a bed fellow if required.

In a moment, the whole village flocked around us, and all were curious to see what articles we had brought to trade, and they were neither troublesome, nor impertinent. Having unsaddled our horses, and taken our baggage into the hut, the

* Lewis and Clarke made Poscopscah or Black Cat, the first chief of the village, and the grand chief of the whole Mandan nation.

1 [See category 116, p. 322, for section, missing here, which is in original Account, Ann 40] 2 [See category 116, p. 323, for missing section.—Analyst]

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574 609 chief gave our horses in charge of a young man, and told us we need not be uneasy as there would be good care taken of them.

574 262 On going into the hut, we found buffalo hides spread on the ground, before the fire, for us to sit upon, and soon after we were presented with two large dishes of boiled corn and beans, after which they gave us another large dish of boiled dried meat, but very few of us could eat of it, as it had too strong a taste and smell.[1]

231 342 After some other details which we omit, Harvey writes that when night came: "One young man brought in our horses, and put them in the same hut along with us, upon the right hand, on entering, and ourselves upon the left; a space was enclosed with a railing to keep them within bounds. This custom causes their habitations to have a very disagreeable and offensive smell. This precaution of theirs is to keep the horses from being stolen by the Assiniboines, or other enemies, who are frequently lurking about the village.

515 291 "Towards evening, having gone down to the river side, I observed the custom of washing themselves in the Missouri. Both men and women make it a rule, every morning and evening, to go down to the river, and wash for some time; the men make use of the clay to wash their hair, which answers the purpose of soap to take out the white and red earth with which they daub it, after having washed. Modesty in the female sex appears to be a virtue they are unacquainted with. They wear a kind of leather shift which reaches down to the calves of their legs. This they slip off some distance from the shore, and walk very deliberately into the water entirely naked, in the presence of old and young who seem not to pay any attention to them. * * * * * The men make use of no other covering, in the summer season, than these buffalo robes, and even these are seldom worn within doors, and only thrown on when they go out to visit or walk about the village. [352] Both sexes sleep naked. Their beds are raised about two feet from the ground, and hung around with dressed skins. In summer they seldom use any coverings at night, but lay like so many brutes." * * * * * Mr. Henry gives a description of their lascivious dances which is too indelicate to publish. He writes under date of:

252 262 352 512 412 "Sunday, July 20th. At daybreak we were all up, and I took a walk down to the river, where I observed the same ceremony of washing as last evening, with as little reserve as before. Our host on our return presented us with some dried meat, and soon after a dish of corn and beans, but as it is not seasoned with any kind of grease or fat, after the first meal it has a very insipid taste. The corn is generally pounded or bruised in a wooden mortar, which is fixed fast and firm in the ground, in one corner of the hut, and this is the first work performed by the women in the morning.

[1] [Category 116, p. 325.-A] [2] [Category 116, p. 326.-A]

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formed by the women in the morning.[1] Their sweet corn and beans are boiled whole; they make use of large earthen pots of their own manufacture, made of black clay, of which they have plenty near their villages. They make them of different sizes, from five gallons to a quart. In these vessels is never anything of a greasy nature.[1] * * * * * The bottoms of the pots are of an oblong shape; it therefore requires much care to keep them from upsetting, for which purpose when they are put to the fire a hole is made in the ashes to secure and prop them erect, and when taken away they are placed upon a sort of mat made of the fibers of the bois blanc; these coils or rugs are made of different sizes, according to the dimensions of the several pots, which keeps them firm and secure. Some of these pots are provided with two cones, or handles.[1] * *

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Baptiste La France made his appearance here. This man had left the Prairie la Souris [Mouse River] with a small assortment of goods for the purpose of trading, equipped by the Hudson Bay Company. He now resides upon the south side of the river, at the great Mandane village,* and hearing of the arrival of white people, he came over to us. He now informed the chief, Black Cat, who his guests were and the cause of our visit, which was mere curiosity. [The chief] instantly retired to his family hut and brought out his flag, which was given him in 1804–5; they alsogave him a silver medal, and the same articles were also given to the principal chief of each of the other villages, also several very useful utensils were left amongst them.† I saw the remains of an excellent large corn mill, which the foolish fellows had demolished on purpose to barb their arrows; the largest piece of it which they could not break nor work up into any weapon they have now fixed to a wooden handle, and make use of it to pound marrow bones, to make grease."

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We were now desirous of crossing the river, therefore sent off La France to engage people of the opposite village to come over for us.[2] * * * * * * * We were now informed that eight canoes were in waiting for us, from the opposite side, and the same number of young men had come over to assist in crossing our horses.[2] * * * * On our going over to the war side we found the chief of the Great Mandan village, Le Gros Blanc. He was waiting with his own canoe to ferry over Mr. Chaboillez and me. He appeared very

†To each chief, Lewis and Clarke presented a medal, a flag, and a uniform coat. In the narrative of the expedition is the following sentence: "A variety of other presents were distributed, but none seemed to give them more satisfaction than the iron corn mill, which we gave to the Mandans."

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*The Mandans, about 1760, were settled on the banks of the Missouri, eighty miles below, seven villages on the west and two on the east side of the river. The two villages were reduced by small-pox, and moved up the river and settled a village near the Receivers, and afterwards the people of the other village joined them. In 1796 they were in two villages at the points where Henry found them, on opposite sides of Missouri, about three miles apart.

[1] [Category 116, p. 328.-A.] [2] [Category 116, p. 329.-A]

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attentive and polite in conveying our baggage on board. We now perceived another American flag flying in the village on the south side of the river, while that of the Black Cat was still displayed over the hut we had occupied. Our conductor now informed us the flag we saw in the opposite village was his property, and had been hoisted by his orders over his own hut, where he begged we would take up our lodgings. The young men, I observed were very prompt in getting our horses over. They fastened a line to the horse's mouth, the end of which one of them takes in his teeth, and swims on ahead, while others swim along on each side, and in the rear, draws the horse on very expeditiously. They swim remarkably swift, and notwithstanding the Missouri at this place is half a mile wide, and the current very strong, they drift down but a very considerable distance before they land.

Their canoes are of very singular construction and a stranger would scarcely dare venture his life in them to cross such a deep and rapid stream. They are of a circular form; the timbers are nothing but a few bent willows of about three inches in circumference, over which is stretched a raw buffalo hide, with the hair inside, and sewed first to the gunwales which are generally of a willow, about two inches in diameter. I was really surprised to see the great weight that one of those slender vessels would carry. We embarked, baggage, saddles, etc., weighing at least 200 pounds, Mr. Chaboillez and myself, and our ferryman, who was a remarkably stout fellow. Our canoe or dish would have supported at least 100 pounds more. What they make use of, in lieu of a paddle, is a pole about five feet long, split at one end so as to admit of a piece of board, about two feet long, and half a foot broad, which is lashed to the pole and forms a kind of cross, and as there is but one made use of for each canoe, and he that paddles pulls directly for the opposite shore, every stroke he gives turns his dish almost entirely around; when, to preserve his position and place him fronting his intended, route he must give a stroke upon the other hand which brings him up again, and so on until he gets over the river, which, however, is not accomplished until they have drifted down nearly a mile.

Some of them, I observed, were more expert than others in managing their dishes, and did not drift more than a quarter of a mile. But as these vessels are very light they have the precaution to carry them upon their heads, or slung upon their backs to a considerable distance higher up the river, than where they wish to land. When we were on the water our conductor repeatedly made signs to us to salute the flag, by firing our guns, but we did not think proper to comply with his wishes or pretended we did not comprehend him.

We soon after landed at the village, which is situated upon the very edge of the bank. Here we were received by another

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chief called Le Grand* who insisted upon our taking lodgings in his hut, which stood near the edge of the banks. We accordingly entered it, but soon after we were visited by several other principal men, who requested some of us to take up our abode in their huts during our stay among them. La France advised us to do so, telling us we would be more at our ease by separating than if we remained all in the same hut. Accordingly Mr. Chaboillez and his people, consisting of an Indian who was his brother-in-law, and Mr. Allen McDonnell, took up their lodgings with Hairy Horn, and our guide, Hugh McReacan, (Cracken) Straight Horn, myself and my people, T. Viandrie and Joseph Du Charme, remained with Le Grand, a very civil fellow. This arrangement having been settled and instantly put into execution, we were provided with beds, or buffalo hides to sit upon. * * * * * * We paid a visit to Le Gros Blanc, who thought we had somewhat slighted him in not taking up our residence in his hut, but kept the flag flying in honor of our arrival until sunset. We made amends as far as our circumstances would permit, and presented him with some tobacco, ammunition, etc., as a remuneration for his trouble in assisting us over. He was perfectly satisfied, and appeared highly pleased with the presents.

We found in this village a Canadian by the name of Jussaume,† who accompanied Captains Lewis and Clarke to Washington on their return from their voyage of discoveries to the Pacific Ocean as interpreter to the Mandan chief, Le Gros Blanc. This man has been a resident among the Indians for upwards of fifteen years. He speaks their language tolerably well, has a wife and family who live and dress in the same manner as the natives. As for himself, he still retains the outward appearance of a Christian, and his principles as far as I could observe, are much worse than those of a Mandane. He is possessed of every superstition natural to these people, nor is he different in performing every mean, dirty trick which they have acquired from their intercourse with a set of worthless scoundrels accustomed to visit these parts, some for the purpose of trade, and others, to save themselves from justice and the laws of their country, that would not fail to punish them for their numerous offenses."

EDWARD D. NEILL.

[TO BE CONTINUED.]

*Le Gros Blanc, or Big White, called by the Indians Shahaka was the first chief of this village and was recognized by Lewis and Clark and presented with a medal. Ohheenaw, Le Grant, or Big Man was much esteemed in the tribe. He was a Cheyenne taken prisoner, and then adopted by the Mandans.

†In the narrative of Lewis and Clarke his name is spelled Jesseaume, and on the 27th of October, 1805, was engaged as interpreter, and with the expedition went to the Pacific Ocean, accompanied by his Indian wife and babe. On the 16th of August, 1806, soon after Henry's departure, Lewis and Clarke returned to the Mandan village, and Le Gros Black, Big White, with his wife and son and Jessaume, the next day accompanied the military expedition to St. Louis, and from thence they went to Washington and were presented to President Jefferson.

[Category 116, p. 332.-A.]

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preter with them. They did not appear well pleased, and looked on the Pawnees with an eye of disdain. After some conversation they desired the Pawnees to return immediately to their own villages, and to inform their great war chief, Red Tail, that if he sincerely wished for peace, he must come up and then they would settle matters, as they were determined to have nothing to do with young men. They allowed two moons to consider upon the business, and perform the journey. If, at the end of that time, the Chief did not make his appearance, they would immediately gather up their corn, and in a body, go and find him out, in his own village, and convince him what Big Bellies (or as they call themselves Willow Indians), and Mandans could do when exasperated by the treacherous conduct of the Pawnees.

The six embassies promised to depart early next morning to inform their Chief, who they answer no doubt, would very soon wait upon them. Thus ended an affair, which at the commencement we supposed would conclude with the death of the strangers, by the great bustle and noise their arrival occasioned.

But I was afterwards informed that of such proceedings there was not the least danger; that the natives of this place make it a particular point of honor to protect every stranger who throws himself upon them and begs their clemency. Even their natural and most inveterate enimies, the Sioux, have been known to come into their villages unexpectedly, and were always received with hospitality, and well entertained during thei stay which by the way, they never permit to be more than one night when they are dismissed, and allowed to return to their own homes unmolested.

### A HUNTING PARTY.

Towards the evening there was a whooping and howling among the young men who were standing upon their huts. This, it seems, was to announce the appearance of a hunting party of the Mandans, who were just at that moment appearing upon the tops of the high bank to the south, and descending by a well-beaten road towards the village. The party consisted of about one hundred men on horseback, and each loaded with half a buffalo; some of them had even more, according to the strength of their horses, and the master will always ride, be his beast ever so loaded. They had been away since yesterday and found buffalo in great abundance near at hand. These people never go out hunting unless in large parties. The continual danger from their enemies obliges them to be very cautious; another reason is, that when the buffalo comes near at hand, they are anxious to prevent them from being driven away. For this purpose, it is customary for them all, in a body, to surround one herd only, which sometimes consists of several hundreds.

142 a dark brown, some few indeed I observed whose hair was almost fair. A Big Belly, in particular, I saw with yellow hair. This circumstance, I believe, could scarcely proceed from any connection with the whites, as it is now more than thirty years since they first saw us, and this man was at least forty years old. Their eyes are jet black, some few are of a dark grey.

LONG HAIR.

302 The men wear their hair long, twisted into small quaittes hanging down to the rump. Some have it of enormous length, trailing upon the ground. They seldom tie it, but allow their numerous small quaittes to flow in a more graceful manner upon their backs; they always daub it with white and red earth. The women wear their hair short, allowing it to grow no longer than to be of sufficient length to cover the ears and neck. They never tie it, nor make use of any ornament for the head further than sometimes daubing it with red earth.

LASCIVIOUSNESS.

837 ● 609 578 They seem to be a very lascivious people. The men make not the least scruple in offering their wives to lay with strangers, without any solicitation, and are even offended, if their offers are not accepted, unless you can convince them, by some good reason, for refusing to comply, and that it is not out of contempt. They always expect payment for their complaisance, but a mere trifle will satisfy, even a single coat-button. Notwithstanding this courteous behavior to strangers, they are not entirely free from jealousies among themselves, which sometimes cause quarrels and bloodshed. The woman generally falls a sacrifice in an affair of this nature.[1]

MODE OF ROASTING MEAT.

252 They have a very peculiar way of roasting meat; a plecotte, in particular, is suspended from the roof of the hut exactly over the fire, the cord being passed through and fastened to the centre of the piece keeps it in a flat position directly over the flames. A person is seated near it, and with a small stick keeps it continually in motion by pushing it to and fro. When one side is done, it is turned over, and fit for use. This method is much more expeditious than the common way of roasting before the fire, and preferable, as it retains the natural juice and flavor.[2]

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1 [See category 116, p. 342-3. -A.]

2 [For further information in Henry's Journal not mentioned by Neill, see category 116, pp. 343 ff. -Analyst.]

repair to the cornfields and are soon followed by the young men, who enjoy their company and take every liberty. The young men then return, and, if no hunting party offers, pass the day on the tops of the huts, sleeping in the sun, or strolling from hut to hut, eating corn and smoking Missourie tobacco. At other times they amuse themselves by running races either on foot or horseback, and performing warlike manoeuvres; they have also a favorite game which occupies much of their time.

[328] . . . this is the first work performed by the women in the morning after having paid their devoirs to their lovers and washed themselves in the Missourie. . . . every family being provided with a brass or copper kettle for the purpose of cooking flesh. Whether this proceeds from superstition or not I cannot pretend to say, but they assured me that any kind of flesh cooked in those earthen pots would cause them to split. One or more of the largest kind is constantly boiling prepared corn and beans, and all who come in are welcome to help themselves to as much as they can eat of the contents.

. . . . . Early this morning our young hostler took our horses to feed in the meadow but never allowed them to be for a moment out of his sight, lest the Assiniboines or other enemies might steal them. We purchased sweet corn, beans, meal, and various other trifles, for which we paid in ammunition, beads, and tobacco.

[329] It would have been in vain for us to attempt to prevail upon anyone in this village to ferry us over; for, as long as a stranger has any property, they wish him to trade all he brings in the first village he enters, every village being ambitious of getting as many European articles as they can, [330] particularly arms and ammunition. This is good policy; for, notwithstanding they are so near each other, and live in amity, they are not free from jealousy, and have often had serious misunderstandings, sometimes ending in the death of an individual, and nearly occasioning civil war. They have also to guard against their natural enemies, the Sioux, who are at no great distance. The Pawnees, also, with whom the Mandanes formerly lived in the same villages, are now their most inveterate enemies. Arms and ammunition are, therefore, necessary articles, and everyone has a stock of ball and powder laid up in case of emergency.

We packed up our purchases, and gave them into the care of the landlord. These people are much given to thieving, but in the hut in which a stranger is lodged, his property may be left in perfect security; none dare touch it, as the master conceives his honor concerned in whatever is placed under his immediate protection. Out of doors, if they can pick your pocket, or pilfer any article,

675 it is gone in an instant, and search would be in vain; everyone
673 would wish to appear innocent, although they are not offended when accused of stealing, but laugh the matter away. .....We paid
437 our landlord for board and lodging, as well as the care of our horses,
177 and of the articles left under his charge, as we never expect the least favor from any of these fellows without recompensing them accordingly. He appeared very well pleased with the following articles, which we gave him: 60 rounds of ammunition, 4 large knives, 2 awls, 1 fathom of tobacco, 1 steel, 5 flints, 1 dozen hawk-bills, 2 worms (wormers for guns), and 1 dozen brass rings....

● 609 [332] My host was so obliging as to give up to me one of his
574 own best beds, well surrounded with dressed leather. We had a plentiful supply of corn and beans, and were soon invited to several huts, where we [333] were treated with a very palatable dish of
[421] pounded peas and parched corn; but it is customary for invited guests, on leaving, to present the master of the hut with a few inches of tobacco, for which he always appears very thankful.

728 [335] About 30 Big Bellies soon arrived on horseback, at full speed; they brought an interpreter with them. This party consisted of some of the principal war chiefs, and other great men, who did not appear well pleased, but looked on the Pawnees with disdain.

285 [339] ...seated on a mat made of small willows of equal size, fastened together [340] by threads of their own manufacture, passed through each stick about a foot apart.

342 [340] Seldom more than one family occupies the same hut.

437 [342] We paid the young men for taking our horses across the
177 river, and the women for assisting us with the canoes. The total cost was: 1 fathom of tobacco, 4 knives, 6 flints, 6 awls, 6 worms [gun wormers—analyst], and 10 balls. I also paid my landlord for the time we might remain here, which I supposed would be about ten days for three persons, including board and lodging, stabling for our horses, and care of our property. They make no price, leaving that to the generosity of guests, and should the payment be too little they still appear to accept with gratitude; but the visitor is afterward left to take care of his own property and horses in the best manner he can. It is impossible to get the most trifling service from the natives without immediate payment; not even an inch of cord will they part with without receiving something in return. It is true a trifle will please them, and they are

[p. 384(D)]

304 They have another custom of putting their courage and con-
785 tempt of pain to task by tormenting their flesh in a most atrocious manner. This is done by pinching up a fold of the skin and flesh an inch broad, under which they pass the iron barb of an arrow; they raise stripes in this manner from the back of the hand to the shoulder, and thence to the breast, there joining three or four separate circles of incisions made in the same manner on the lower part of the breast. Some content themselves by raising stripes of different lengths upon their arms and thighs, and forming crescentic cuts on the breast in a very regular manner, one within the other; some with the horns upward, others downward, according to fancy.

304 Most of the women have their faces tattooed in a very savage manner, lines a quarter inch broad passing from the nose to the ear, and down each side of the mouth and chin to the throat. This disfigures them very much; otherwise, some would have tolerably
304 good faces. Some tattooing is done to beautify the face, but at
684 other times it is the disfiguring mark of a fit of jealousy in the husband. [366] When a Mandane's handsome young wife is too lavish of her favors without his consent, he tattoes her face as a punish-
[578] ment. Although it cannot be said that these people are much given
837 to jealousy, still it is absolutely necessary for a woman to have the consent of her husband to cohabit with a stranger, whether he is white or one of their own people. But I observed during my stay that this consent is not so very necessary in regard to the inhabitants of the same village, as every morning early there were examples to be seen in their plantations of their loose way of living. Many
[164] of our servants who frequent these parts to trade in the winter, and who have too intimate connections with the fair sex, are attacked by a painful and loathsome disorder, which commonly appears in the groin, where it forms abscesses and, if neglected, will soon prove dangerous.

574 [401] At three o'clock we were all safely lodged in Black Cat's
● 609 hut, whom we found as usual very civil and complaisant, although he plainly saw we had nothing to pay him for his trouble. This man is one of the best Indians we met on the Missourie. We found
[432] what articles we had left in his charge all in good order, and carefully hung up to keep them from the mice. He even gave me his best horse upon credit; payment to be sent this fall by any opportunity. This was considered an extraordinary circumstance for a Mandane. He gave us several instances of his good nature and generosity while we were packing; every assistance in his power he gave us, without

574 any expectation of payment. Being almost destitute of tobacco
609 for our journey, he gave us some of their own manufacture. As
that herb is not yet arrived at maturity, they use only the blossoms
277 [402] at present. These are collected as required, dried before
the fire on a fragment of an earthen pot, and smoked by all the
natives. But I find the flowers a very poor substitute for our own
tobacco—a nauseous, insipid weed. The ripe leaf is somewhat
better, but even that is mere trash, possessed of neither strength
nor virtue.

648 [403] We soon after took the road, bidding a final adieu to
[491] the Mandanes. The road through the wood was very muddy and bad.
[137] We found amazing quantities of poires, perfectly ripe. The
natives here are so surrounded by their different enemies at all
seasons, and particularly when the fruit is ripe, that the women dare
not leave the villages to gather it, though there is a great plenty
of chokecherries, cerises, etc. Even when they go out to hoe their
corn, young men, well armed, keep on the rounds at short dis-
tances from the women to prevent surprise from an enemy. This
is a necessary precaution, as they have frequently been attacked
while working in the fields. The village on the N. side lies under
a double disadvantage, surrounded by thick woods for nearly two
miles upon the land side, and having close by a vast quantity of
young sprouts and brushwood, enabling an enemy to approach very
near without being discovered. A single Sioux has been known to
secrete himself for several days among those bushes until a favorable
opportunity has offered, when he has dispatched a Mandane, and
got away with the scalp.

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